THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THE MRIGENDRA AGAMA.
CHAPTER II.

परमोक्षनिरासप्रकरणं.

अथानादिमलोपेतः सर्वकृत् सर्वविच्छिवः ।
पूर्वव्यत्यासितस्याणोः पाशजालमपोहति ॥ (1)

त्रिपदार्थं चतुष्पादं महातन्त्रं जगत्पतिः ।
सूत्रेणैकेन संगृह्य प्राह विस्तरशः पुनः ॥ (2)

जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः ।
कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि ॥ (3)

तेन स्वभावसिद्धेन भवितव्यं जगत्कृता ।
अर्वाक्सिद्धेऽनवस्था स्यान्मोक्षो निर्हेतुकोपि वा ॥ (4)

चैतन्यं दृक्क्रियारूपं तदस्त्यात्मनि सर्वदा ।
सर्वतश्च यतो मुक्तौ श्रूयते सर्वतोमुखं ॥ (5)

सदप्यभासमानत्वात् तन्निरुद्धं प्रतीयते ।
वश्योऽनावृतवीर्यस्य सोऽत एवाविमोक्षणात् ॥ (6)

प्रावृतीशबले कर्म मायाकार्यं चतुर्विधं ।
पाशजालं समासेन धर्मा नाम्नैव कीर्त्तिताः ॥ (7)

इति वस्तुत्रयस्यास्य प्राक्पादकृतसंस्थितेः ।
चर्यायोगक्रियापादैः विनियोगोभिधास्यते ॥ (8)

विनियोगफलं मुक्ति भुक्तिरप्यनुषङ्गतः ।
परापरविभागेन भिद्यते तेत्वनेकधा ॥ (9)

वेदान्तसांख्यसदसत्पदार्थकमतादिषु ।
ससाधना मुक्तिरस्ति कोविशेषश्शिवागमे ॥ (10)

प्रणेतृसर्वविदित्वान्नस्फुटो वस्तुसंग्रहः ।
उपायास्सफलास्तद्वच्चैवे सर्वमिदं वरं ॥ (11)

वेदान्तेष्वेक एवात्मा चिदाचिद्व्यक्तिलक्षितः ।
आत्मैवेदं जगत्सर्वं नेह नानास्ति किंचन ॥ (12)

प्रतिज्ञामात्रमेवैतन्निश्चयः किन्निबंधनं ।
अथ प्रमाणं तत्रात्मा प्रमेयत्वं प्रतिपद्यते ॥ (13)

यत्रैतदुभयं तत्र चतुष्टयमपि स्थितं ।
अद्वैतहानिरेवं स्यान्निष्प्रमाणकतान्यथा ॥ (14)

भोगसाम्याविमोक्षौ च यौ नेष्टावात्मवादिभिः ।
सांख्यज्ञानेपि मिथ्यात्वं कार्ये कारणबुद्धितः ।
अकर्तृभावात् भोक्तुश्च स्वातन्त्र्यादप्यचिद्गतः ॥ (15)

इह सप्तपदार्थास्स्यु जीवाजीवास्रवास्त्रयः ।
संवरो निर्जरश्चैव बंधमोक्षावुभावपि ॥ (16)

स्याद्वादलांचिताश्चैते सर्वनैकान्तिकत्वतः ।
तदेवसत् तदेवासदिति केन प्रमीयते ॥ (17)

सदन्यदसदन्यच्च तदेवं सिद्धसाध्यता ।
अथचेत् सदसद्भावस्स्याद्युक्ततरो यतः ॥ (18)

तत्कर्मसंकरभयादव्यापित्वं च ते जगुः ।
सामान्येतरसंबन्धज्ञानाभावादचेतस. ॥ (19)

षट्पदार्थपरिज्ञानात् मिथ्याज्ञानं निवर्त्तते ।
रागद्वेषौ ममत्वंच तद्विशेषगुणास्ततः ॥ (20)

क्रमशोपि निवर्त्तन्ते देहसंयोगजायतः ।
सा मुक्तिर्जडतारूपा ततो मुक्तश्शवो न किं ॥ (21)

चिद्व्यंजकस्य कर्मादेः क्षणिकत्वान्मुहुर्मुहुः ।
व्यज्यते जायमनेव क्षणिकेति मता परैः ॥ (22)

तदसत् कर्मणो भोगादतीतानुभवस्मृतेः ।
स्थितिर्निरन्वये नाशे नस्मृतेर्नापि कर्मणः ॥ (23)

विनाशलक्षणोऽपीति न मुक्तावप्युपप्लवः ।
नचासत्यनुभवः कश्चिद् भवावस्था परं ततः ॥ (24)

इत्याद्यज्ञानमूढानां मतमाश्रित्य दुर्धियः ।
अपवर्गमभीप्सन्ति खद्योतात् पावकार्थिनः ॥ (25)

यत्कैवल्यं पुंप्रकृत्योर्विवेकाद्
यो वा सर्वं ब्रह्म मत्वा विरामः ।
या वा काश्चिन्मुक्तयः पाशजन्य स्
तास्तास्सर्वा भेदमायान्ति सृष्टौ ॥ (26)

शैवे सिद्धे भाति मूर्ध्नीतरेषां
मुक्तस्सृष्टौ पुंवरोभ्येति नाथः ।
विश्वानर्थान् स्वेन विष्टभ्य धाम्ना
सर्वेशानानीरितस्सर्वदास्ते ॥ (27)

REFUTATION OF THE MOKSHAS TAUGHT BY OTHER SCHOOLS.

---

1. Siva, who is eternally free from Mala, who is the all-doer and the all-knower, removes from the soul the assemblage of Pâsas (bonds) which entangle it and reverse its previous characteristics.

Note.—This gives the Pati-lakshanam or description of the first of the three categories, styled respectively Pati (the lord), Pasu (the bound soul) and Pásâm (bondage). The Pasam is three-fold. The first variety is *Mala* or *A'nava*, the primitive ignorance of the soul, by which he mistakes himself, who is by nature intelligent and all-pervading, to be ignorant and atomic (*anu*), and by which he identifies himself with *Maya*, the primordial germe, out of which develops the material world under the influence of the Lord's Sakti. This Maya constitutes the second Pasa, while the third is *Karma*, the merit and demerit of the soul, in accordance with which he is furnished with suitable environments and embodiment, in order that by experiencing the world, he may turn away from it and approach nearer and nearer to the Lord's grace. These three Padarthas or categories are eternal and distinct according to the Saiva philosophy; they also hold that the Atmas or jivas are innumerable. The Pati is described below in chapters 3, 4, and 5, the Pasu in chapter 6, and the Pasa in chapter 7.

The primary cause of the soul's liberation is the Grace of the Lord, his Sakti, which falls upon him first in introducing him into the manifested world, that by experience gained there, he may be rid of his *Mala*, and afterwards when his merit and demerit are balanced, that he may be made one with the Lord. Both functions are generally called *anugraha*, while the latter operation of the Sakti is specifically styled *Sakti-nipâta.*

This verse gives in a succint form, the whole gist of the Saivite philosophy, and all that follows may be considered merely as an elaboration of this stanza.

2. This great *tantra*, treating of the three categories and consisting of four parts, the Lord of the Universe has condensed first into a single Sutra, and he afterwards expatiates upon it at length.

Note.—"The three categories" or more precisely *predicabalia*, are the Pati, Pasu and Pasa above mentioned. "The four parts" are called *Charyâ-pâda*, *Kriyâ-pâda*, *Yoga-pâda*, and *Gnâna-pâda*. The first treats of practical piety and the performance of prescribed duties and ceremonials, the second of the worship of God in symbols *viz.*, *pûjâ*, the third of Yoga meditation and practices, the fourth of the distinction of the three categories and the attainment

of the supreme bliss of Siva and of oneness with him. These are the four stages in the road to liberation, one leading on to the next. They more or less correspond to Sankara's Karma, Bhakti, Yoga and Gnana Margas. The Saiva books call them also, *Dâsa-Mârga*, *Satputra-Mârga*, *Saha-Mârga*, and *San-Mârga*. "The single sutra" is the first verse.

3. The creation, preservation, and destruction of the universe and the concealment and liberation (of the soul), together with his agents and the results of these, constitute the Lord's actions.

Note.—The first five are called his *panchakritya*. "Concealment" is the power by which he stimulates the action of the Pasas, the effect of which is to hide from the soul, not only the Lord, but also its innate qualities of intelligence and omnipresence. "Agents" are his Saktis or powers, which are two, the Sakti *par excellence* so called, consisting of Iccha (desire), Kriya (action) and Gnana (knowledge), the other his *Tirodhâna Sakti* above referred to as "concealment." The first leads to the liberation of the soul directly, the other to bondage, but indirectly to liberation also. "Results" are the purposes or ends subserved by these actions, which are *Bhoga*, or experiencing of objects by the soul, and *Moksha*, its liberation.

4. The Creator of the universe must be self-existent, for if it is held that he came into being at some point of time (i. e, owed his origin to a cause), there will either be the fault of a *regressus ad infinitum*, or liberation itself will be without a cause.

Note.—The *regressus ad infinitum* is this. If you ascribe a cause to the Lord, then there must be imagined a cause for that cause and so on indefinitely. So on the principle of economy, now so often applied as a test of scientific hypothesis, you must stop at some point, which is just sufficient to explain all the phenomena under investigation. In Indian philosophy, this is the most frequently used variety of the *reductio ad absurdum* method of argument. The second alternative that liberation will be without a cause, follows from these considerations. The Lord, who is the only independent entity, and who is the controller and hence the apportioner of the claims and needs of all beings, having been removed by this theory from the pale of independence, all beings must come to an equal level, and as such all must be liberated or all must be bound. Or we may look at the matter another way, and conclude that the unlimited Being by whose grace liberation was granted, having been rendered a limited one by this theory, liberation must be quite a haphazard affair, if there should be such a thing as liberation at all.

The next two verses describe the Pasu or soul.

5. Intelligence which is of the nature of knowledge (*gnâna*) and action (*kriyâ*) is always and completely a characteristic of the Atman. For in the state of liberation, we hear, it is all pervading.

Note.—*S'rûyate* is generally used to indicate that the Veda declares so. I am not certain whether that meaning can be given here, for this is the only place where such a word occurs in this Agama. And from some verses below it will be seen that the Upanishads are directly attacked. It is therefore very unlikely that it will quote as an authority the very things it stigmatizes elsewhere as unsound.

6. Though this intelligence exists (in the Atma), yet from its not being manifest, it should be inferred that it is overpowered by some obstruction. And therefore till it is finally liberated, the soul is subject to one whose powers are not thus fettered (*viz.*, the Lord).

7. The enveloper, the Lord's power, Karma, and the work of Maya, these four are collectively known as the assemblage of Pasas. Their characteristics are evident from their names.

Note.—In this verse, the third category, Pasa, is described. "*The enveloper*" is *Anava Mala* which obscures and veils the soul's innate powers of action and knowledge (or vision), its Kriya and Gnana-Saktis. "*The Lord's Power*" is his *Tirodhana Sakti*, which is also classed among the Pasas, from its stimulating Maya in its work of obscuring the soul. "*Karma*" or action is performed by those who desire the results. It is in the form of merit and demerit and it is eternal in a never-beginning series. This is a fetter, for, as long as there is any desire for fruit and hence for action, the soul is bound to this world and his true nature will not become manifest. "*Mâyâ*" is the germ of the material universe. This is a fetter, inasmuch as its products are objects of enjoyment for the soul, and it thus obstructs the true state of the soul from becoming evident. The commentator gives a fanciful derivation for this word; in his opinion it consists of the two elements *mâ* and *yâ*. It is called Mâyâ, because in a mundane destruction it contains (*mâti*) potentially within itself all the world, and again at a creation, it all comes (*yâti*) into manifestation.

8. These three categories are treated of in the first *pâda* (*the gnâna-pâda*), and it will be taught below that these must also taken over into the *charyâ*, *kriyâ* and *yoga pâdas* also.

Note.—That is, it must be understood in the other parts of the Agama also, treating of righteous acts, penances, and yoga-practices, that he blesses those who perform such acts by granting them the due fruits of their labours.

The final end of a knowledge of these three categories is given in the next verse.

9. Liberation is the result of this distinction, and *bhoga* (enjoyment or bliss) follows of necessity. These two are differentiated into various grades, as higher and lower.

Note—Vide note on verse 26.

10. The Vedanta, Sankhya, Sadasad-vada, Vaiseshika and other schools also teach, each one its own liberation, with all the means necessary for its attainment. What is there in the Siva-Agama, which specifically marks it out as superior to these?

11. The authors of those systems were not omniscient, and as such they could not determine the nature of the categories (given in the Agama) So likewise their means (of salvation) and their ends (liberation) will be imperfect. On the other hand, in the Saiva school, all these are super-eminently good.

12. Among the Vedantas, we meet with such statements as these:—"The Atman is one only, manifesting himself in forms sentient and insentient," "All this universe is Atman alone," "There is no plurality here."

Note.—These are quotations from the Upanishads, which the Agama stigmatizes as unsound. The *Vedantas* means the Upanishads, as may be seen from Kalidasa's introductory verse to his Vikramorvasiya.

13. This is but a mere assertion, it is certain; for what is the basis for it? If you say that the authority upon which you base it is also Atma, then that itself becomes the very thing to be proved.

Note—The process of reasoning is this. The Vedantin asserts that the Atman alone is existent. When asked for the reason for making such an assertion, he replies that the Veda teaches him so and that he relies upon its authority. The Saivite asks, "You accept the one Atma alone as real; then tell me whether your Veda is the Atman or is different from it. If you reply that it is not Atman, then according to your own assertion that one Atman alone is existent and real, the Veda must be false. If on the other hand you say that it is Atman, then the Veda, which is your authority (*pramana*) becomes the very thing you wanted to prove (*prameya*) *viz.*, the Atma. A thing surely cannot be both *pramana* and *prameya*, the instrument of proof and the thing to be proved, both in itself."

14. Wherever these two (proof and the thing proved) are found, there must also exist the four (the former two, with the knower and knowledge.) This will mean the abandonment of Advaita; otherwise there would be no such thing as proof.

15-A. Also, there must result (on this theory) identity of experience for all, and absence of liberation, two conclusions which would be very repugnant indeed to the Atma-vadins.

NOTE.—If there is only one thing real, *viz.*, the Atman, then all things, being nothing but the Atman, must have identical experiences. Also liberation must take place simultaneously for all. But as the Vedantins themselves accept the eternity of the Samsara, it must follow that none will ever be liberated. It is patent from verses 12 to 14.A, that our Agama endorses the popular view, *viz.*, of regarding the teachings of the Upanishads as *Ekâtmic.*

15-B. The Sankhya theory also is false, because it mistakenly thinks a product to be the cause.

NOTE.—The Sankhyas hold that the primary cause and basis of cosmic evolution is the Prakriti, which according to the Agama, is only one of the products of the Kalâ Tattva. According to their own holding, Prakriti is the state of equipoise of the three gunas, *sattva*, *rajas*, and *tamas*; hence the Agama says it cannot be unity. The Sankhyas themselves hold it to be insentient and inert. Therefore according to the general rule that whatever is inert and manifold, must be a product, the Agama concludes that *Prakriti* must be a product, and cannot be the primary cause of the material world.

15-C. And also for the reasons that it asserts that the enjoyer (or experiencer) is no doer, and that an inert thing acts of its own accord.

NOTE.—The Sankhya theory is that the Purusha or soul is an experiencer merely, but not a doer. (It must be remembered that the Sankhyas postulate an infinite number of souls). This they explain by saying that the Purusha is neither bound nor liberated, but eternally free; and that the idea of its being an agent on a doer is an illusory one generated by the influence of Prakriti, in the form of the internal organ, upon it. By the same proximity of Purusha and Prakriti, the latter appears to be intelligent, which is not really the case. Liberation consists in the destruction of the false identification of Purusha with Prakriti, by which the Purusha thinks itself to be buddhi (intellect) manas (mind) etc. The following Sankhya authorities may profitably be quoted.

Sankhya Sutras.

व्यावृत्तोभयरूपः. (I. 1. 160).

अक्षसंबन्धात्साक्षित्वं. (I. 1. 161).

नित्यमुक्तत्वं. (I. 1. 162).

औदासीन्यंचेति. (I. 1. 163).

उपरागात्कर्तृत्वं चित्सान्निध्याच्चित्सान्निध्यात् ।

(I. 1. 164).

"It (the Purusha) is of such a kind that both states (of being bound and of being liberated) are excluded." (I. 1. 160).

"In consequence of the connection with organs, it is witness." (I. 1. 161).

"It is eternally free." (I. 1. 162).

"And, finally, unconcerned." (I. 1. 163).

The earlier *Sankhya Karika* also says :—

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥

(Karika. 19).

तस्मात्तत्संयोगादचेतनं चेतनावादिव लिङ्गं ।
गुणकर्तृत्वे च तथा कर्तेव भवत्युदासीनः ॥

(Karika. 20).

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित् ।

"And from that contrast (before set forth), it follows that the Purusha is witness, free, indifferent, and is perceiving and inactive." (Karika. 19).

"Therefore, by reason of union with it (Purusha), the unintelligent *Linga* (Buddhi, Ahankara etc., down to the primary elements) appears to be intelligent." (Karika. 20).

"Verily, therefore, no Purusha is bound, or is emancipated, or migrates." (Karika. 62).

As regards the independence of Prakriti, we may quote the following :—

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गं ।
सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तं ॥

(Karika. 10).

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।
व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥

(Karika. 11).

"A discrete principle (any one of the effects of Prakriti) has a cause; it is neither eternal nor pervading (universal); it is active, multiform, dependent, predicative, conjunct, and governed. The undiscrete One (Prakriti) is the reverse."

"A discrete principle has the three gunas, is indiscriminating, objective, generic (or common), unintelligent, and productive. So also is Pradhana (or Prakriti). The Purusha is in these, as in those, the reverse."

This *karika* is rendered according to Gaudapada's interpretation. Vachaspatimisra interprets the last clause thus—"The Purusha is the reverse and yet also (in some respects) similar." Though this will ward off some objections, it does not seem to be the recognised interpretation.

16. Others postulate seven categories, *viz.*, *jîva*, *ajîva*, *âs'rava*, *samvara*, *nirjara*, *bandha* and *moksha*.

Note.—This represents a special school of the Jainas. I shall explain these categories by quoting from Prof. Cowell's Translation of the Sarva-darsana-sangraha. *Jiva*, the soul, in its innate condition is pure intelligence; but in its other states, it is bound and happy or unhappy. So the Jainas ascribe the co-existence of contradictory attributes to the soul, as in this verse, "Not different from knowledge, and yet not identical with it,—in some way both different and the same,—knowledge is its first and last; such is the soul described to be." This is their their peculiar *syâd vâda*, which holds that all things present a mingled nature of many contradictory attributes. *Ajiva*, non-soul, is pure non-intelligence, matter which forms the object of enjoyment for the enjoying soul. *Asrava*, the issuing outward, is the impulse to action, with body, speech, or mind. It is of a good or evil nature, according as it produces merit or demerit. It is also somewhat differently explained as the action of the senses which impels the soul towards external objects; the light of the soul coming in contact with external objects by means of the senses, developing then into perception, etc. *Asrava* is also called *yoga* sometimes. *Bandha*, bondage, is when the soul, by the influence of "false intuition," "non-indifference," "carelessness," and "sin," and also by the force of *yoga* (above explained), assumes various bodies in accordance with its previous actions. *Samvara*, restraint, the stopping of *asrava*, by which the influence of past actions is prevented from entering into the soul. It may be shortly described as restraint of the senses. *Nirjara*, self-mortification, by which the fruit of past actions is made to decay. The first step in this is the plucking out of one's hair, which practice has given the Jainas quite a notoriety. In its highest form, it is the destruction of all desire. *Moksha*, liberation, is entire absence of all future actions, as all the causes of bondage are then stopped, and since all past actions are abolished by the *nirjara* described above. After this, some Jainas hold, the liberated one goes to the end of the world, the *Alokâkâsa*, from which he never returns. Others believe that he abides in the highest regions, absorbed in bliss, with his knowledge unhindered and himself untainted by any pain or impression thereof.

There are other divisions among the Jainas, some of whom postulate two categories only, others five, and others nine. For fuller information the reader must be referred to the Arhata chapter of the Sarva-darsana-sangraha, and to Sankara's commentary on the Brahma-Sutra, Second Adhyaya, Second Pada, Sutras 33 to 36.

17. These are distinguished by their *sâydvâda*; and as such when they attribute uncertainty to every

thing, and assert that a thing is both existent (*sat*) and non-existent (*asat*) who can understand this?

Note.—*Syâd-Vâda* or *Anekântika-Vâda* is literally the doctrine of uncertainty. (*Syâd*=may be.) But it really is a doctrine of relativity expressed in a clumsy fashion; it is a rejection of the idea of the absolute. Thus this doctrine resembles somewhat the modern theory of the relativity of knowledge and the latter-day Agnosticism.

In the present verse, the Jaina is supposed to be asked whether he believes the soul to be existent before its connection with a body, or only afterwards. According to his *Syâd-Vâda*, he must answer that it may exist before and also that it may not, without allowing even the possibility of an alternative. To this the Agama replies that nobody can understand his absurd answer. But their real meaning, according, to their own teaching, is that a thing is *sat* so far as the substratum (*dravya*) is concerned, and *asat* so far as the name and form (*paryâya*) are concerned, *sat* and *asat* being used in the sense of *real* and *unreal*.

For an account of their extraordinary *Sapta-bhangi-naya*, the reader is referred to the Arhata chapter of the Sarva-darsana-sangraha, and to Anandagiri's gloss on Sankara's Brahma Sutra Bhashya under II. 2. 33. I may give here the main formulae of this "system of seven paralogisms;" —(1) may be, it is; (5) may be, it is not; (3) may be, it is and it is not; (4) may be, it is not predicable; (5) may be, it is, and yet not predicable; (6) may be, it is not, and not predicable; (7) may be, it is and it is not, and not predicable.

18. If it is said that *sat* and *asat* are different, it only establishes our own conclusion. Even supposing his (the Jaina's) idea of *sat* and *asat* were true, his system is completely faulty because (of the reason to be stated in the next verse.)

Note.—The Jaina is now supposed to explain himself by saying that before its connection with the body, etc., the soul is *sat* and after the connection, it is *asat*, and that thus the soul can be said to be both *sat* and *asat*. This, the Agama says, is just the opinion it is contending for. It must be noticed that the words *sat* and *asat* are here used in senses considerably different from what they had in the previous verse. There the meanings were "existent" and "non-existent" in which sense alone the Jains generally use them. But here they bear the meanings *true* and *false* as used in the Saiva philosophy. *Asat* here does not mean non-existent, but merely false, deluding; and the word is applied to the soul when in connection with a body, which is a product of Maya, because then the soul is made to identify itself with the latter by its deluding influence. Hence the epithet *asat* which is usually applid to Maya only, is transferred to the soul when it falsely identifies itself with Maya. *Sat*, of course, means the contrary, *viz.*, true, and, it is applied to the Supreme. More usually, the soul is said to be *sadasad*, because it partakes of the characters of both, sharing for the time the characters of what it is in connection with. In connection with *asat*, it appears *asat* and in connection with *sat*, it is indistinguishable from *sat*. This name is also due to the reason that the soul can equally have a knowledge of both *sat* and *asat*. But a clear distinction is made by the Saiva Siddhanta between the soul and the other two categories.

19. Fearing that otherwise there would result a blending (mixture) of actions for the soul, they hold that it is not all-pervading (or universal.) These fools do not understand that this (non-universality) is due to the soul's connection with something else (*viz.*, mala).

Note.—The Jainas hold that the soul is co-extensive with the body, for they argue, if it were atomic in size (as the Vaiseshikas hold) it cannot influence the whole body; on the other hand, if it were universal, all actions must be ascribed to it.

Now the opinion of the Vaiseshikas is controverted in the next two verses.

20, 21. Some (the Vaiseshikas) assert that by a full comprehension of the six categories, ignorance is removed, and along with it, its special qualities, desire, hatred, and egoism; and that in due course are also removed those qualities produced by the conjunction (of the Atman) with a body. This liberation is altogether an inert state, and so is not the liberated man no better than a corpse?

Note.—The six *padârthas* or categories of the Vaiseshika are (1) *dravya*—substance, (2) *guna*—quality, (3) *karma*—action, (4) *sâmânya*—generality, (5) *visesha*—particularity and (6) *samavâya*—intimate relation. These are the six mentioned in Kanada's Vaiseshika Aphorisms; the Agama seems to know nothing of the addition by later Vaiseshikas of a seventh *padârtha* called *abhâva*—negation. This may be an indication of its age, if other evidences point also in the same direction.

Kanada's conception of *Moksha* or liberation is that it consists in the separation of the soul from a former body, not followed by its union with another owing to the absence of *adrishta i.e.*, the state of merit or demerit following upon actions and producing their due consequences. It is no state of positive pleasure, but only the eternal cessation of all pain. The process is described in Gautama's second sutra—"Of the five things, pain, birth, effort, faults and erroneous knowledge, the destruction of the subsequent leads to the destruction of the immediately preceding, and so ultimately liberation follows." This

false knowledge which is the root of pain, is removed indirectly by a study of the categories. On attaining this state, all the evils appertaining to the soul, such as desire, hatred, etc., fall off.

The next four verses are an attack on the Buddhists.

22. Karma (the action of the sense organs) and the rest, which render the *chit* (intelligence) manifest, are momentary; and on account of this, the intelligence itself appears to be generated anew every instant. Not understanding this, others (Buddhists) think that intelligence itself is momentary.

Note.—This theory of an eternal flux is common to all the Buddhist schools. The explanation given by the Agama of this apparent momentariness of the consciousness is this. The intelligence is always continuous, but it can be conscious of an outer world, solely by means of the sense-organs. These are intermittent in their action, and so the consciousness appears as if it were itself intermittent.

23. This view is wrong, because of the enjoyment of the consequences of previous actions, and of the remembrance of past experiences. For the intelligence being destroyed every instant, and consequently there being no connection (between the intelligence of one moment and that of the next), there cannot be any memory, or the enjoyment of the fruits of past actions.

24. Moreover, (on this doctrine) the danger of the soul itself being destroyed, will remain, even in the state of liberation. And if it is said that liberation is only non-existence (or annihilation), there can be no experience at all then and our ordinary state of existence would be better far than this so-called liberation).

Note.—The Buddhist is asked what according to his system liberation will be. If he answers that that also is an ever fluctuating series of ideas, but only it is pure, then the Agama rightly enough objects that this means nothing more than an ever recurring destruction of the consciousness and that therefore it is practically a denial of a soul. If, on the other hand, he is a Mâdhyamika Buddhist and defines liberation as annihilation, there is the fatal objection to it that nobody will ever wish to destroyed.

25. These silly men, who embracing the opinions of such ignorant fools, desire liberation, are like those who try to get fire out of a fire-fly.

26. That emancipation which is compassed by the discrimination of *Purusha* and *Prakriti*, that which results from knowing everything as Brahman and then ceasing (from the cycle of births), and those so-called liberations which are really produced by the *Pasa*, all these are subject to change at the beginning of a new creation.

Note.—The Saivites believe that all the other systems attacked here are not altogether useless and mischievous, but that what these believe to be final emancipation, is simply the attainment of the plane of one of the 36 tattvas postulated by themselves. The true emancipation is when one passes beyond these 36, and enters into union with the Pati or Siva who transcends all the tattvas. But these other systems mistake the attainment of the s[illegible] of any one of these intermediate tattvas as being em[illegible]pation. It is emancipation, no doubt, for a certain [illegible] and relatively, but the mischief lies in saying that the[illegible] nothing beyond that particular stage of theirs. T[illegible] who have attained those stages, must, according [illegible] Agama, eventually return to the world of life [illegible] beginning of a new creation. "Those so-called libe[illegible] which are really produced by the Pasa;"—this, I b[illegible] refers to the Buddhists, Jains and Vaiseshikas, who [illegible] that by the removal of false knowledge and by clarify[illegible] their ideas, they can obtain liberation. The destructi[illegible] of false knowledge is only an activity of the intellect, a[illegible] as the intellect itself is only one of the things constituti[illegible] Pasa, the man said to be so liberated has not yet got clea[illegible] of his Pasa (or bondage).

It may be mentioned that a study of this system without a table of *tattvas* will be almost impossible. A very elaborate one has been published by Mr. Senthinatha Iyer and can be had in the Siddhanta Deepika office. A smaller one is to be found in Vol I. No. 11 of this journal.

27. But one who is liberated according to the Saiva system shines out higher than all the others; and even in the beginning of a new creation remains a ruler. Having all objects established in his own majesty, he remains free from the control of Isvara.

Note.—He is said to have established everything in his own majesty, since he has become an all-knower and an all-doer. Though he possesses such universal powers, being devoid of all desire, he never wishes for any objects and as such, remains without any action. Therefore, he never comes within the sway of the Lord's activities, but remains alone and isolated from them, immersed in the bliss of Siva.

Here ends the Second Chapter.

M. Narayanaswami Aiyar.

THE ADMIXTURE
OF
ARYAN WITH TAMILIAN.*

——:o:——

About four thousand years ago, a swarm of nomadic people, whom the original owners of the land called *Arya*, which meant in their tongue "mleccha," though it came to mean "noble," in latter days, settled on the banks of the Indus. Wherefrom came these new emigrants? It was the belief of our ancestors that every living being within the Bharata-bhûmi was her production. But the science of language has e it feasible to trace all the tribes to their ective place of origin. Where the links of history e and the historical evidences sink, there the age and its history furnish us with information ding the prehistorical times of a nation and it back to a central place, whence the people separated from their early community.

The comparative study of the dialect of these nigrants on the banks of the Indus, has enabled us trace them back, beyond the Bharata land, and k their original home somewhere near the inland ea which once included the Euxine and the Caspian vith the sea of Aral. As this inland sea with the desert that lay to the south of it cut the Aryans off from communication with the civilized races of Babylonia, they, after quitting the primeval community, wandered for a long time South-East, then turned southward and made their first settlement on the Western banks of the Indus. It is the general opinion of Oriental scholars, that the Aryans settled on the banks of the Indus about 2000-B. C.

When the Aryans, thus first settled on the Indus, the whole Bharata land, south as well as north was well organized and inhabited by one and the same race. It is said in the Vishnupurâna that the country was called Bharata-Varsha, because it was in the early times colonized by the race named Bharata. The Bharatas were so numerous and predominant in ancient days, that the whole country from the Himalayas to the Indian ocean in the south was in their possession. In latter days, the name Bharata underwent many phonetic changes as Bhâra, Bâla, Palla, Bhâr, Bâr, Mhâra, Mâla, Malla, Mhâr, Mahâr, Mâr, Bhilla, Billa, Pahlva, Palhav, Parthva, Pallava, Paraya, Brahui &c. &c. Later on, the name Gaudas was given to those Bharatas who lived in Hindustan and Dravidas to those in the Deccan. Dr. G. Oppert believes that the word *Bharata* has been derived from the Tamilian root *para* (Malayalam), pâr or pârrai (Tamil), "mountain," and means a *mountaineer*. We agree with Dr. Oppert in considering that the word's original meaning was mountaineer, though the root *para* means *noble* or *great* in Sanskrit; for the native land of Bharatas or Tamilians was a mountainous home.

Every early king in Southern India had, within his dominion, a mountain which was to him a sanctuary and home, reminding him of the original mountain home of his ancestors. Nay, the favourite spots and shrines of Murugan, the Tamilian deity of war, are in mountains and hills. He is worshipped and his feasts are celebrated, even to-day, on the tops of hills and mountains. Besides, the two departments of *Porul*, a treatise on matter *viz.*, *Agam* (inner), "the subjective," which treats on domestic affairs or conjugal love, and *Purram* (outer), "the objective," which speaks of state affairs or life in general, give full information of the customs, habits and mode of living of the Tamilians in the times of yore; of which *Agam*, "the subjective," while describing the first place of meeting and courtship of princely lovers, selects a mountain scenery; nd equally *Purram*, "the objective," while des ibing the warfare, points out equally a mountain , where, as a rule, the cattle-raiding, the first ca e of war takes place.

All these clearly indicate that the birth place of the Tamilians must have been some mountainous region. Not only in their native land, but even in the land, to which they migrated, the Tamilians—the bearers of the story of the deluge, seem to have selected a mountainous region as their first dwelling. It is said that the ark of Manu, the lord of Dravidas

* The terminology "Tamilian," here and elsewhere employed by us, is in a wide sense. By it, we mean not only that population of the south, speaking the Tamilian language, but all the people that belong to the same race and stock as the Tamils wherever they be, whether speaking Tamil, Malayalam, Canarese, Telugu, &c., in the south, or the cognate tongues in North India, or as they are found elsewhere. To bring out this new sense, we have not used the term *Dravidian* brought into use once by Dr. Caldwell, because it has been used to refer only to the South Indian population. Tamil being the representative tongue of the family and the term *Tamilian* being "as elegant and as short as *Aryan*," it will not be improper to call the whole population that belong to that stock by the term "Tamilian."

(Tamilians), rested on the Malaya.* And according to the Matsya Purâna, Manu (Muni, Tamil, "the sage") descended from his boat and underwent severe penance in a certain part of the Malaya, for the welfare of his people or descendants. For several reasons, the community in primeval times preferred to select its dwellings in mountains, hills and high-lands; "for, these regions," says Dr. Oppert, "afforded greater protection not only against the attacks of men and wild beasts, but also against the fury of the unfettered elements, especially against the ravages of sudden and disastrous inundations. Though the plains were not altogether uninhabited, still the bulk of the population preferred, where obtainable, the higher and more secure places."

It was once believed that all races that were not of Aryan or Semitic were of the Turanian family, and that their common birth-place was in the Altaic mountains. The theory propounded by Dr. Caldwell was that the Dravidians (Tamilians) came southward from Central Asia and first settled in Hindustan. and were then conquered and subdued by the Aryan settlers, and those who fled away from the Aryan yoke came down to Southern India and settled there. But this theory is not founded on facts. The Márra dynasty of Southern India was, from early times, contemporaneous with the Bharra or Bharata dynasty of Northern India, and even prior to it. Moreover, the native home of the Tamilians was not in Central Asia, but in Western Asia—the fertile land between the two rivers, the Tigris and the Euphrates, which was once esteemed as the Paradise of the World. That fertile land was divided into two halves, the Sumir in the North-West and the Akkad in the South-East. Kame was another name of the Babylonian Sumir which the Finnic race believed to have been its first mountain-home. So, Elam (*Illam*, Tamil "home"?) another name of the Babylonian Akkad as well as of the mountain in it, was the primitive home of the Tamilians.

The Tamilians who were akin to the ancient Akkadians of Elam and Chaldea, the first and most civilised nation in the ancient world, whose literary remnants of 4000 B. C. are forthcoming, and "most of these are still lying under the soil awaiting the spade of the explorer," moved towards the east in two divisions; one branch, by sea, landed in South India and settled there; while the other taking the land route, entered Northern India by the Bolan Pass, colonizing at the same time the northern borders of the Persian Gulf and the Arabian Sea and settled in the Gangetic valley. The western branch from Sumir, after quitting the primeval community made their way towards the west and spread over Europe. The ancient Etruscans of Italy, the Magyars of Hungary and the Finns of Finland, are the collateral branches of the Eastern Tamilians.

The colony of the Eastern Tamilians as it was named after them Bharata-land or Bharata-Varsha was in no way inferior in fertility and utility to their original home Elam or Elavridham, which is extolled in our *Purânas*. Nevertheless, the Southern Bharata was also, in ancient days, named *Pandu* as recorded in the Egyptian letters, whence the ancient Egyptian rulers believed themselves to have proceeded. The Egyptians held the *Pandu* a holy land. This happy event of the Bharatas or Tamilians repairing from Elam to Bharata-Bhûmi should have, we believe, happened a few centuries before the first Aryan emigrants settled on the banks of the Indus. For, when the Aryans first set foot on the western banks of the Indus, they saw that the country of the Bharatas was well organised, fully developed and ably ruled by mighty kings. The Rig-Vedic hymns

* Malaya (from Tamil *malái*, "mountain") is the name of a mountainous range in the western Ghâts, between Travancore and Tinnevelly, properly the mount Pothiya, where, it is said that, the Tamil language took its origin. That means that it was the first place in India touched by the Tamilians after their migration from their original home. Malaya, "the mount," or Pothiya is still sacred to the Tamilians; and it is believed that Agastya, the Tamil Muni, lived here. The chinese traveller Hiouen-Thsang has mentioned in his accounts that Malaya was the abode of saint Avalokita, worshipped by northern Buddhists in Tibet, China Sand Japan. The Jains believe that Agastya was his pupil. This mountainous range abounds in sandal trees, hence the name *Malayajam* the Sanskrit word for sandal tree. The Hebrew texts furnish us with information that, even three thousand years ago, its fame for sandal trees and gold obtained in its neighborhood had reached the Western Asia, and that the navy of Hiran brought to the King Solomon gold from Ophir with plenty of *algum* (trees). The word *algum*, as it is found in the Hebrew texts, is the Tamil word for sandal tree *anukam*. And Ophir is identified with Ovari (உவரி), now a small village in the south, but a seaport in by-gone-days, near the older metropolis of Pandya kings. [The Zamindar of Singampatti, Siva Subramania Thevar Avergal who is the proud possessor of this holy region has quite recently discovered ores of plumbago and iron quite on the surface. A thorough prospecting with scientific aids will discover to him untold gold. Singampatti by the way is about 3 miles from Ambasamudram and it is the prettiest and most picturesque little town we have seen. Mount Pothiya is quite within a short distance but the climb is a difficult one. The Zamindar will be happy to arrange for any party of visitors to this sacred hill—Ed.]

speak highly of their "seven castles" and "ninety forts" which were, we believe, within the Punjab. The earliest rulers of northern India, in pre-Aryan times, were known by the name of Bharatans; and this dynasty with its twenty kings, whose rule should have lasted for at least five centuries, had come to an end before the Aryan emigration. At the time of the Aryan advent, the royal sceptre of the land was swayed by another set of kings of the same family whom the Aryans called *Asura*, "lord," a metathesis, we believe, of the Tamil "*Arasu*," "lord" or "royal." Mr. Dutt in his "Ancient India" p. 201 says:—"We know that in the Rig-Veda the word *Asura* is an adjective which means "strong" or "powerful" and is invariably applied to Gods except in the very last hymn of the last *mandala*. In the Brâhmanas the word changed its meaning altogether and was applied to the enemies of Gods." The Sanskrit word *râjan*, "king," is a modified form of the Tamil "*Arasu*" or "*Arasan*"; the law of this change, modelled on a well known principle, being given in our first article on "Tamil Philology" under the explanation of the word *ulagu* (see p. 42. The Light of Truth, Vol. II. No. 2). The pure Aryan word for king is *pati*, as *vispati*, not *râjan*. Even the Tamil word *irrai*, 'God' or 'lord,' is philologically and historically connected with the Egyptian *rê*, "the Sun God" and the Roman *rex* 'roy.' These words are, we venture to say, of common source, having *ra* for the radical element.

The Aryans, as they first settled on the banks of the renowned river Indus, were not at all invaders, but a peaceful and pastoral people who generally used to rove about from place to place with their flocks in quest of new pastures. Hospitality is the peculiar and well-known feature of the Tamilian character. As this ruling race has always been remarkable for its hospitality and tolerance, the strangers were received kindly and allowed to till unoccupied lands in the country without any difficulty. Neither wars were waged nor battles fought between the ruling race and the new comers on their entrance into the country. It is true that there are some accounts of battles and insignificant wars in the Vedic hymns that occurred during the wanderings of the Aryans and during their stay on the western banks of the river Indus. The aborigines who had already been expelled by the Tamilians from the land and had taken refuge in the deserts and the hilly tracts and lived chiefly by plunder and rapine might have given trouble to these nomadic tribes by stealing their cattle and property and thus creating quarrels. Consequently, the pastoral Aryans were obliged to go forth to oppose their raiders and rescue their herds stolen by these aborigines. We call them aborigines in the absence of a race name and we have no records as to their origin and the race they belong to. The remnants of these primitive people of the land are yet found in mountain tracts of the Western and Eastern Ghats, Central India, and the Himalayan slopes. Some of these tribes may even speak a Tamilian idiom as the Lapps use a Finnic idiom, but they are in no way related to the Tamilians in blood. These aborigines were styled in the Rig-Veda *Dasyas*, 'enemies,' and as often as the Aryans became victorious over these insignificant enemies, they called them also *Dasas*, 'slaves,' and made them do menial works. These ugly and awkward people are, in the Vedic hymns also nick-named as "noseless," "gross-feeders on flesh," "raw-eaters," "without gods," "without rites," "monsters," "demons," etc.

The unsympathetic foreign writers of the ancient history of India, class these uncivilised primitive tribes along with the Tamilians as belonging to the same stock, without any regard to the facts of a race, which could boast of a more ancient civilisation than the Aryans. The hasty conclusions of such foreign writers are due to a want of a thorough investigation into the facts hidden in the dark depths of immemorial times. Even Mr. Dutt, in his "Ancient India," follows only what has been investigated by Western oriental scholars, and puts those results already investigated in a systematic manner couched in beautiful language. Though he has the advantage of being a native of the land, he has not made any new investigation on the field. He has not made, in his work, any proper mention of the ruling race and the prominent people of the country at the time of the Aryan migration and even fails to enquire who the *Rajanyas* were, that taught wisdom to the Aryan Brahmans, and who were Kapila—the great logician, Krishna—the author of the celebrated "Gita," and Buddha—"the Light of the East" and other eminent thinkers and writers of bygone times. From his work, it is clear, that he has not studied much about the southern people, their condition, civilisation, literature, and language. Thus his work may be fitly entitled "the Ancient Aryans" rather than "the Ancient India" Every step that the migrating Aryans took in the Bharata land is described by him as an *Âryan Conquest*—an expression which has an agreeable sound, but no meaning.

Besides, he says that Southern India was conquered by the Aryans about the tenth century, which is far from the truth. But it cannot be denied that earnest Aryan inquirers, who belonged to that period when the thoughtful Upanishads were composed, came to the south—the Athens of the Northerners and the birth place of philosophy and religion, in order to get a thorough knowledge of philosophical and religious speculations. Consequently, most of the philosophical works, *i.e.*, the Sûtras, which followed the Upanishads, were written in Southern India. Such eminent writers and commentators on Sutras and Dharma-sastras as Bodâyana and A'pastamba, belonging respectively to the 6th and 5th centuries B. C., were southerners and belonged to the school which flourished in the Andra country between the Godavari and the Krishna. As a learned professor stated once: "the attempt to find the basic element of Hindu civilisation by a study of Sanskrit and the history of Sanskrit in Upper India is to begin the problem at its worst and most complicated point...The scientific historian of India, then, ought to begin his study with the basin of the Krishna, the Cauvery, and the Vaigai, rather than with the Gangetic plain, as it has been now long, too long, the fashion."

Now to turn to the subject. We have seen that the first period of Aryan history from their very first settlement on the banks of the Indus, to the compilation of the songs of the Rig-Veda, is fixed between 2000 and 1400 B. C. It is believed, therefore, that for the completion of the Vedic hymns, it had taken a period of six hundred years. We learn from these old hymns, that in that period the Aryans made an advance on the border country by emigration and even invasion, and got possession of the whole of the Punjab and became a settled community there. It is probable and possible that friendly aliens swelled their ranks and bands, as is generally the case with migrating people, and by amalgamation of the heterogeneous component elements, the immigrating swarms became gradually powerful and significant and were united into a national body. Though the Aryan community, in the land of the five rivers, presented to the outside world the aspect of a genuine race, it is hard to believe that they formed a homogeneous group of the Aryan tribes. We may infer from the legends of the Purânas, and the traditions of the Brâhmanas, that the early community in the Punjab was composed of eight distinct Gotras or tribes, one-third of which can be traced to belong to an alien race; among that united body the *Atris*, the *Kanvas* and the *Visvâmitras*, were not of Aryan but of the Tamilian or Bharatan race. Nevertheless, most of those who were counted for Brâhmans, in fact belonged to a Tamilian family. In those good old days there were no caste distinctions, and inter-marriages were prevalent. This alliance of the new-comers and the original owners of the land resulted by and by in increasing power and strengthening polity.

This is not a new thing in the history of the world. Is it not a fact that the western branch of the Aryan emigrants, who were divided into five distinct tribes —Celts, Teutons, Slavs, Latins and Greeks, after entering Europe and settling in the different portions of the country coalesced with the original settlers of the land? The Iranians, a section of the eastern branch of the Aryans, who entered Persia, properly Pârthia, became united into one nation with the old Pârthians, Parthvas or Pahlvas of the country who belonged to the same race as Pallas or Pallavas of the Tamilian family.

The further progress of the said Aryan community in its advancement beyond the Punjab was restrained towards the East by the mighty Bharata kingdom that flourished at Hastinapura, near modern Delhi, on the banks of the Ganges. There were other Bharata or Tamilian kingdoms of which, Pânchâla, Kôsala, Videha, Visâlâ, Madhura, Mâgatha, and Mâlva were very prominent. But all these countries between the Himalayas and the Vindhya, extending from the eastern sea to the west till the borders of Persia, paid their homage and tribute to the imperial throne of Hastinapura until the breaking-out of "Mahabharata Yuddha" which took place at the modern Thaneshwar, 26 miles from Umballa, about the 14th century B. C. Thus in the Great War all the Rajas of the Bharata land, joined the one or the other side, though the war began among the kindred people—the Kurus and the Panchalas of the *Tamilian* family. The Great war was a death blow to the Tamilian or Bharata kingdoms in the north; consequently all the petty kingdoms become independent; the bar that had restricted the Aryans within the limits of the Punjab was removed. The Bharata nation had already lost its warlike character and become effeminate and enervated owing to over-indulgence in luxury.

These facts may be inferred from the Rig-Veda. The hymns of the Rig-Veda speak of the Punjab and Kabul alone. The Ganges and the Jamna are rarely mentioned in them, which shows that they were not yet generally known to the Aryan community within the Punjab. The Aryans were till then the worshippers of nature, the sky, the storm, the thunder &c., and the offerers of animal sacrifices. The celebrated spots for performing the religious ceremonies and sacrifices were the banks of the river Indus, its tributaries and the Sarasvati. It is also clear that they were alien to the philosophical and theological views of the Tamilians and to their 'supreme self-existence' the God Siva. Dr. Stevenson was the first to point out that "Siva is not named at all in the ancient hymns of the Vedas." Although Rudra could be identified with Agni, Agni and Rudra could not be identified with Siva; for, Daksha is said not to have invited Siva to his sacrifice, though all the eleven Rudras were present with him. Siva was the Tamilian God and was worshipped in two forms; one as a spiritual object of meditation and the other as a material symbol or "Linga"* to represent the invisible to the visible eyes. Adoring God with flower and incense was prevalent among the Tamilians from very early times. Flower represents the heart, and incense the melting of it. It is said of the pious Râvana-Asura, the king of the South, the Emperor of Ilam (Ceylon) and the learned author of Ravanabhêt—a treatise on Phonetics and of Ravaniyam—a treatise on Grammar, who belonged to the Telugu section of the Tamilian family, that he was a staunch votary of "linga" and carried always with him a golden 'Linga' which he worshipped with incense and flowers. Not only Ravana, but all the Asuras, as Bâna, Bali etc., as well as the ancient Tamilian sages were staunch devotees of Siva, worshipping him in the spiritual form or in the form of 'Emmble' and this worship was totally alien to the Aryans within the Punjab, who were not yet converts to the Tamilian religion.

If there was any rivalry between the Tamilians and the Aryans, it was, in fact, owing to their religious differences. The Aryan worship of natural phenomena and their unmeaning sacrifices, appeared to the philosophical Tamil mind to be sacrileges. The deities of the Aryans were treated with contempt and the sacrifices were checked, whenever and wherever they were found to be performed, by this powerful race (*vide* the story of the Daksha Yagam given in one of the previous numbers). This is why we see that the honorific name *Asura*, "lord," by which the Tamilians were at first addressed by the Aryans, changed its meaning as the *enemy of the Gods* in the last *mandala* of the Rig Veda and in the Brahmanas.

A thoughtful mind, is struck at once by the high development the Tamilian speculation of God had attained when compared with that of the Aryan. The Aryans called their object of worship by the name *Deva* or *Devus* "shining one" which the Tamilians called it *Kadavul* (கடவுள்) meaning 'beyond the earth,' 'beyond the sky,' 'beyond the comprehension of the human mind,' 'eternal,' 'endless,' 'expansive;' and that object of worship was also otherwise named by them 'Siva,' nothing but 'goodness,' 'righteousness' and 'gracefulness' from the Tamilian root *sem* (செம்) 'good,' 'right,' 'graceful'.

To be continued),

PANDIT D. SAVARIROYAN.

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* Linga, "emblem," properly means 'a mark to fix the mind,' the purpose being to ensure meditation; thus by this mark or symbol, the invisible God is introduced to the mental eye by means of the material eye. The word linga was abusively and absurdly interpreted by licentious men, in later days, as *membrum virile*, as the counterpart of the Vedic *sisnadeva*; and this philosophic term "linga" with the interpretation of these bad men was handed over to the European Scholars, who, no wonder, consider it barbarous. But we may assure our readers that the Tamilians are not at all responsible for such perversion. For, the Tamilian idea was that any symbol that could give an idea of God bore the name of this philosophic term 'linga.' For instance, in South India there are five holy places where the emblem or linga is respectively represented by the five elements, *i. e.*, earth, water, fire, wind, and âkasa. In Kanjivaram, God Siva is represented by *prithvi*—the earth, in Tiruvanaika (near Srirangam) by *appu*—water, in Tiruvannâmalai; by *teyu*—fire, in Kalastri by *vâyu*—the wind, in Chidambaram by âkasa—the air. If professor C. Lassen had known the Tamilian speculation of this philosophic term, he would not have ventured, we think, to adduce this worship of linga to the Dravidians (Tamilians) only on the consideration that it would be too low for the Aryans to be connected with this worship of *linga*.

MANIMEKHALAI.

I have often heard Tamil Writers of the present day complain that they do not generally get encouraging admirers, that the public do not go in passionately for their verses or their prose writings. But their assertions never startled me. On the other hand I was inclined to regard them as so many proofs for the dearth now of genuine literary productions. The Poets of Nature that adorned the three sangams, the Poets of Devotion that illumined the post-sangam age or the Poets of Imagination that flourished during the medieval ages, are no more. Their place has been usurped by versifiers who turn out beautiful verses, for the great part patchworks of words and thoughts taken indiscriminately from those founts of poetry. Similarly prose pieces of the modern age that are worth any perusal are mere copies from old works changed a little to give them a semblance of originality or paraphrased versions of poetical works that inculcate high morals which suit all times. I do not however include among these writers such real geniuses as *Vadalûr Râmalingam Pillay,* the author of the *Tiruvarutpâ,* whose utterances like the poems of early ages would continue to interest mankind as long as the world exists. In my opinion, the verses that are mechanically produced even as they are passed through the printing press point to the transition state of the Tamil mind which, losing its hold on the vulgar imaginative poetry developed to a dangerous extent during the later ages, is swinging between the poetry of Nature of the sangams on the one side and the modern refinements of it as adapted from foreign sources on the other. As for good Tamil prose, we can only say that it is yet unformed. Flowing elegant style that can harmonize with grand and sublime thoughts remains still an ideal.

In these circumstances, it is indeed a relief to find the works of those bygone days of dear remembrance restored from the hands of white ants or oblivion, and presented to us for careful study and pleasant enjoyment. Among the benefactors in this direction, Mr. Swaminatha Aiyar, Tamil Pândit, Government College, Kumbakonam has laid us under obligation more than others by his editions of Tamil classical works. The great works in Tamil are classified as The *Pañcha Kâvyas,* The *Pattu Pâttu,* The *Ettu Tohai* etc., of which the whole of *Pattu Pâttu* has been published by Mr. Swaminatha Aiyar. *Puranânûru,* one of the eight collections, also is given to us in print by the same enterprising editor. The Pañcha Kâvyas are *Jivaka Chintâmani, Silappadhikâram, Manimekhalai, Kundalakesi* and *Valaiyâpati.* Of these, the first three have seen the light of day through the same energetic Mr. Swaminatha Aiyar. Of the remaining two, we have very little to say. There is no Tamil Pandit living who has had the pleasure of eying them at least except as fragments turning out in old commentaries. The subject-matter of these two kâvyas, however, have been set before us in the pages of this magazine by N. B., who says "the stories given in the next two chapters (*Vaisyapurâna* chapters 34 and 35 from which he has translated the stories) are explicitly stated by the poet to be the stories of *Kundalakesi* and *Valaiyâpati.*" Unfortunately the names of the kâvyas are not even incidentally referred to in the course of the stories and this leads us to suspect much their authenticity. But Mr. Swaminatha Aiyar has a pretty long note about *Kundalakesi* in one of his appendices to the *Manimekhalai,* wherein he says 'There is reason to infer that because the work forms the history of a Bhikshuni, Kundalakesi by name, mentioned in the *Kundalakesi Vâda,* it came to be known as the *Kundalakesi.* And the following paragraph extracted from the *Journal of the Mahabodhi Society* (September and October 1900) forms in all probability the plot of the *Kundalakesi,* as the heroine of the poem according to Mr. Swaminatha Aiyar has been a Bhikhshuni.

"Bhaddâya Kundala Kesi, a daughter of a rich banker, was brought up with all the comforts of life, and the father had made her to live in the upper storey of his mansion. On a certain day, when she was looking through the window to see what was passing by, she saw a young man being escorted by the city police, on a charge of robbery, to the place of punishment. The young man was the son of a Minister of the King. She saw his face and fell in love with him, and told her father that she must have the young man as her husband. All the father's arguments were in vain, and he had to bribe the police by giving a thousand pieces of money to liberate the young man. She had him as her husband for some time, but the pernicious habits of his dishonest past life came back, and he thought of robbing her of all her ornaments by taking her to a secret place and killing her there. In order to take her away with all her ornaments and jewellery,

he told her that he had made a vow to the deity to offer a *balikamma* sacrifice on the day that he was being taken by the police (Nagara Guttika) if his life was spared. The wife was asked to put on her best dress and ornaments which she did, and he took her to the top of a big rock. There he told her that his object was to kill her by throwing her down the precipice and take away the ornaments. She was equal to the occasion, and showing that she was prepared for it dodged him, and getting hold of him pushed him down the precipice. Seeing him killed and being disgusted of the world, she went to the naked Ascetics, the Nigantas, and sought admission in their sisterhood. According to the principles of the Nigantas, she had to pluck her long beautiful hair. After some time, she being disappointed with them went to Sâvatthi, where she met the disciples of the Blessed One, and after a controversy she accepted the religious life of the Bhikkhunis and attained the holy state of Arhatship."

About the *Chintâmani* or the *Silappadhikâram* we have not to despair as they have been published with commentaries. This we have already noted. And the *Manimekhalai* is the latest edition of his series of 'Tamil classics.' Therein all the later developments of his editorial powers have been exhibited and we cannot help remarking when we see it that it is a typical edition surpassing in some respects even European editions of a refined order. In patient researches or extensive learning, in carefulness of arrangement or perspicuity of expression there is hardly any Pandit who can call himself an equal of Mr. Swaminatha Aiyar. And the European editors have for the most part to deal only with printed books which can all be procured and kept nicely arrayed in their library. Mr. Swaminatha Aiyar's library is his *olai* manuscripts oftentimes mutilated a good deal by the silent and active work of white ants. If reference works happen to be printed books as they very rarely are, they afford by no means an easy reference, containing matter clumsily put together without the choice-arrangement that prevails in well-edited works. To be just, Mr. Swaminatha Aiyar's early publications themselves partake to some extent of this disadvantage.

Now to have a fair idea of the exact nature of the edition, the *Manimekhalai* with commentary, which it is the purpose of the present article to review, let us have a look at the table of contents printed next to the title page. Preface, An account of the author, The History of Buddha, The Buddhistic tenets, the Buddhistic Union, An abridgment of Manimekhalai story, Explanation of names that occur in the *Manimekhalai*, Table of contents to the *Manimekhalai* Text, *Manimekhalai* Text and Explanation of difficult words etc., that is given at the foot of every page under the text following the plan of some European editions, Alphabetical index to difficult words, Alphabetical index to difficult phrases, Alphabetical table of contents to things found in the Text, Alphabetical contents to things found in the commentary (Difficult word Explanation), Alphabetical index to illustrative stanzas found in the commentary, Names of Books Tamil and Sanskrit referred to or quoted in the commentary, The names of things etc., revealed by this poem, References of books where the *Manimekhalai* is quoted, Other stories that occur in the *Manimekhalai*, The names of Buddha, The opinions of great men concerning the Buddhistic faith, and Errata are a complete list of what we can find in the edition of the *Manimekhalai* commented on by Mr. Swaminatha Aiyar himself. Although from a glance of this table we can assure ourselves of the comprehensive nature of the edition and of the utmost painstaking of the editor it will not be out of place to briefly survey each item of the contents. But we fear space will not permit us to give a review of all the items as may be desired and we will have to confine ourselves to some only of which others are more or less repetitions and amplifications.

Preface.

The Preface opens with an invocation to Ganesa and it is followed by an *ahaval* which introduces the work and gives the name of the author as Madurâ-Kûlavânikan Sâttanâr.

'Ilambûranar, Nacchinârkkiniyar, Parimelalahar, Adiyârkkunallâr, Samayadivâkara Munivar (the commentator of Nîlakesittirattu,) the commentator of Ilakkanavilakkam, Tiruvottiyûr-Jñâna Prakâsar (the commentator of Sivajñâna Siddhiyâr Parapaksha), Sankaranamassivâyar (the commentator of Nannûl) have all considered the work as an authority and have largely drawn from it to illustrate their comments. Descriptions of nature are so vivid that we are transported as it were to the localities mentioned in the book and this effect is enhanced by the use of the appropriate figures of speech calculated to picture the

hills or woods, rivers or islands in their true colors. The names of extinct deities and the modes that were prevalent of worshipping them, the characteristic manners of some rare species of the human race, graphic descriptions of cities, islands, mountains, forests and temples, charitable institutions and public assemblies, the religions that were in vogue during the age of the *Manimekhalai* and their tenets, short notices of some kings and sages are among the many useful digressions that the poem contains. Skilful use of words and pregnant significance attached to them are already praised by Sivaprakâsa Swâmi in his *Venkaikovai*. As the poem is a personal history of Manimekhalai, a Buddhist, we find in it the Buddhistic tenets in abundance. Although many virtues are explained herein, the oftenest touched upon is that one should be pure in thought, word and deed and should be extremely kind to all animals at all times.'

In some old books the poem has been referred to by name '*Manimekhalai Turavu.*' The Editor after giving his reasons for this name, proceeds to discuss the right ending of each stanza என் or என and says that although in strict conformity with the rules of grammar என் only can be used, he has adopted என in preference to the other to suit the popular taste long accustomed to this incorrect usage. He next explains the meaning of the word காதை (गाथा). Gâtha is a sanskrit rendering of stanza (பாட்டு). To prove his statement he has quoted from the *Nîlakesittirattu* where gâtha is interchangeable with stanza without any danger of being mis-understood. He also refers to the manuscript of the poem found in the house of Mithilaippatti-Tirucchirrambala Kavirâjar wherein the stanzas of the *Manimekhalai* are all Pâttus (பாட்டு). Mr. Swaminatha Aiyar has spared no pains in getting manuscript copies of the Text Manimekhalai so much so that he even applied to Prof. Julien Vinson of France for help in this direction. Next, as all criteria for testing the authenticity of the Buddhistic doctrines have become extinct, he has laboured not a little to put before us the correct reading of the stanzas after doing away with the erroneous interpolations and alterations that have crept in during the centuries that intervened since the composition of the poem. In this work of determining the true form of the poem, the *Devârams* of Jñâna Sambandhar and others that refuted the Buddhistic religion, the portions of the *Sivajñâna Siddhiyâr Parapaksham* that deal with this religion and its branches and the commentary thereon of Tiruvottiyûr-Jñâna Prakâsar, the *Nîlakesittirattu* and the *Vîrasoliyâm* have all contributed their quota.

Mr. Swaminatha Aiyar is much indebted to Mr. Rangachâryar, M.A., for the extreme readiness with which he came forward to explain any Buddhistic term or tenet whenever required. He is also indebted to the Hon. P. Kumâraswâmi of Colombo for kindly making references to Srî Sumangala, the Head Master of the Buddhistic College, Ceylon, when doubts were set before him and supplying solutions as far as possible. There are a number of Tamil and Sanskrit Pandits of the Presidency who deserve our thanks for co-operating with Mr. Swaminâtha Aiyar in preparing the work and seeing it through the press. Here ends the preface of the editor, which we can call almost perfect if he but cared to append a few lines on the age of the *Manimekhalai*.

The Author.

An account of the author of the poem comes next. Kûlavânikan Sâttanâr was a member of the last sangam. Kûlam meaning grains, the author evidently was a trader in grains. It was he who induced Chenguttuva, the Sera King, to construct a temple in commemoration of Kannaki and open festivals therewith after convincing him sufficiently of the high virtue of Kannaki and relating to him at length her history. It was he again who induced in the brother of the King and a Sannyâsi, Ilangovadigal, a desire to make a poem out of the story related, and the *Silappadhikaram* was the result. Sîttalai Sâttanar is another name by which our author is known. It is said that he got this name because whenever he heard in the sangam any composition that was not worthy of hearing, he knocked about his head not wishing to wound the feelings of the writer and hence he always bore an ulcerated head. For want of leisure, the Editor says, the further history of the author has been left out at present. This can be the Editor's plea only if he can satisfy us that whatever else found in the book is not at least less important than the account of the author which he proposes to give on a future occasion.

The Biography of Gautama.

The History of Buddha occupying about fifty pages is a complete biography of Gautama Buddha presented

in simple and touching language. The biography as a whole is not a translation surely from any English or Sanskrit book. Mr. Swaminatha Aiyar must have indeed worked much to present the matter obtained from various sources, the *Manimekhalai* inclusive, in the orderly form which marks his writing here. The country of Gautama's birth, his parentage, childhood and boyhood, marriage and renunciation are all narrated in detail and with the accuracy of a Boswell only if we would overlook the purânic conceits that mar the otherwise excellent biography. The date of Buddha's attaining Nirvâna, I'sâna Sahâbdam 148 (543 B.C?) is a little better than useless when the corresponding date in the ante-christian era is not known.

The Buddhistic Tenets.

The Buddhistic Tenets again is a systematic treatise, although not on a grand scale, regarding the cardinal doctrines of Gautama's faith. The opening para is a statement and refutation of the popular opinion that Buddha founded and established a creed antagonistic to that of the Brahmans. The opinion of Rhys Davids is quoted in full (in a translated form) and Max Müller, Oldenburg and Monier Williams are referred to as subscribing themselves to this opinion. Subsequently a passage is quoted from Max Müller's Sacred Books of the East [No XV, Preface Page 52]. Thus by a careful study, the main principles of Buddhism are found to have had an existence prior to the appearance of Gautama. The Buddhistic works themselves proclaim to us that there were many Buddhas before Gautama, that of them 24 were very famous and that Gautama was the 24th.

By a reference to the status of the Hindu Society in ancient times, Mr. Swaminatha Aiyar traces the growth of philosophical thought among the Hindus and points out that Buddha was a necessary outcome of the time. It was in those days that people who took to living in jungles as sannyâsins found time to postulate the Six Darsanas which have been since a stronghold to all philosophic thinkers of later generations. The chief problem that actuated their minds was 'How to get freed from birth which is unmixed pain ?' The solution they arrived at may be expressed in the words of The *Manimekhelai* thus : "The Born are doomed to ever-increasing pain, those who will not be born are blessed with eternal beatitude. Of attachment the former is an outcome, and by renunciation the latter is obtained." In this respect the Hindu Darsanas and the Buddhistic Texts do tally with each other, and still more the resemblance becomes marked when we notice their agreement in denominating the blessed state of endless happiness as the Nirvâna. Although some minor points of distinction are discernible between the Vedântin and the Buddhist in the detailed explanation of the state of Nirvâna and in the prescription of means that lead to that state, the fact that the Advaita Vedântins are called disparagingly by other Vedântins as 'Pracchanna Bauddhas' does not fail to signify the close relation which Buddhism bears to the Vedânta.

Of Buddhism there are two kinds, Mahâyâna and Hînayâna. Mahâyâna is prevalent in Nepaul, Tibet, China, and Japan. Hînayâna is the creed of Burma and Ceylon. And the *Manimekhalai* contains references only to the latter. The Mahâyâna creed is represented by many books in Sanskrit, discussions having been often held between Bauddhas of that class and Vedântins, in Northern India. The *Tripitaka* in Pâli is the only text that represents the Hînayâna creed.

Gautama Buddha was of opinion that it was impossible to establish by the method of inference the subtle principles contained in the Vedânta. Yet, he did not neglect the Psychology of the Sânkhyas and the Vedântins or the rules of conduct established by the great men of olden times. Selfishness of every kind was, according to him, productive of much misery and disinterested work led to freedom from worldly bondage. *"He to others belonged who did not care for self." "The lordly He and eternal who cared not for his own life but who worked for the cause of all lives else."

Buddha was not one of those who maintained that the chief hold of good conduct lay in a strong belief in the existence of God and the souls and in a knowledge of their characteristics and their relation to each other. He probably thought that it was impossible for any one to probe into the mysteries of God and the soul. But he firmly believed that the highest end of human existence was emancipation from birth ever attended with misery, that the ideas of 'I' and 'mine' were the great obstacles that blocked one's

* The statements within inverted commas, unless otherwise indicated, are to be understood as translations from the *Manimekhalai*.

way to the End, and that in the state of Nirvâna where emancipation was obtained, there was no room for misery.

We have reason to think that Buddha attached more importance to actual conduct than to the endless philosophical disquisitions about God and the soul, as he found that the former followed in whatsoever degree tended to lessen the misery of the world.

Some go so far as to call Buddha an Atheist and an Anâtma Vâdi (one who maintains the non-existence of the Soul). Of the teachings of Buddha embodied in the *Pitaka*, not one seems to lend itself to this view. Such people again regard the Nirvâna as a void state. This cannot be said to have been Buddha's opinion.

When Gautama was blessed with wisdom at the foot of the Bodhi tree, in his mind entered the four satyas on which foundation stands the whole fabric of his teachings. "The ever-increasing misery by attachment is caused, the happiness of emancipation by non-attachment secured. These conjointly form 'the Four Principles of Truth.'" The lines of the *Manimekhalai* that deal with the origin of misery are almost taken *verbatim* from the Buddhistic Text, the *Tripitaka* "Of Ignorance are Actions the result, and from Actions Knowledge proceeds. Knowledge gives rise to Name and Form, and they in turn to the five organs of sense and the mind'. These organs six, of Contact with things, are the cause. On Contact depending, Experience comes. Of Experience, Desire is the outcome. And Desire to Attachment gives rise. Attachment, of an Aggregate of actions is the root. On this aggregate based all Birth proceeds ; with Birth, Old age, Disease and Death, Pain and Weeping, Suffering and Care, and Despair, all the fruits of Actions. Thus is said the origin of misery." The means of obtaining freedom from misery is then described : "With Ignorance departs Actions all ; with Actions, the Knowledge that differentiates. When Knowledge departs, Names and Forms along. Names and Forms departing, the Organs Six are no more. With the Organs Six, the Contact with things does leave, and Contact with it the faculty of Experience does steal. With Experience vanish all kinds of Desire. And Desire fails not Attachment to take. Attachment to Karma deals a death blow. Karma falling, the wheel of Birth no longer turns. When freedom from Birth is secured, secured also is freedom from Old Age, Disease and Death, Pain and Weeping, Suffering and Care, Despair and all the rest. Thus is stated the means of obtaining freedom from misery." In another place it is stated that whosoever born among men cares to know the characteristics of these twelve, Ignorance (Avidyâ), Actions (Samskâras), Differentiating Knowledge (Vijñâna), Name and Form (Nâma Rûpa) Six Organs (Shadâyatanas), Contact with things (Sparsa), Experience (Vedanâ), Desire (Trshnâ), Attachment (Upâdâna) Aggregate of Actions (Bhava), Birth (Janma) and the Fruits of Actions (Karmaphala), knows also the great Nirvâna. Not caring to know, he falls a victim to the frightful hell. As these technical expressions are intelligible enough although seemingly obscure, we refer the reader to the poem [Stanza 30. Lines 51—103] for further explanation of the subject.

According to the Buddhistic Psychology, all animal objects are found to be a combination of five elements known as Pañchaskandas viz., Form, Experience, Sign, Action and Knowledge. When a person dies, the five elements part themselves one from another; in such a state his good karmas and bad resting like seed in the Vijñâna skanda (the element of knowledge) induce it to take birth by combining with other skandas. When birth is taken, however, whether the class to which it will belong should be man, celestial, Brahma, inhabitant of hell, beast or devil is determined by the karmas. Even those born men will have to descend to lower births if their bad karma predominates. Differences in the births as man, celestial and Brahma are due to differences in good karma. Those who are born among the abovementioned six classes are located in the thirty-one regions constituting the Brahmânda, otherwise known as the Chakravâla. In the sixth Gâtha is given a full description of the Chakravâla. Besides the *Manimekhalai*, the Editor Mr. Swaminatha Aiyar has had recourse to many other books both in Tamil and English and occasionally in Sanskrit to support his statements and elucidate his subject.

"The ten sinful actions that should be avoided in all religious practices by all kinds of practitioners irrespective of their stage of life (Grhasta or Sannyâsi) are killing, stealing and lusting, these three appertaining to the body ; lying, talebearing, using hot words, indulging in vain talk, these four to utterance belonging ; Desire, anger and delusion, these three in the mind springing."

The Editor concludes his small treatise on the Buddhistic tenets with an analytical explanation of the Duties of Parents and Children, of Teacher and Disciple, of Husband and Wife, of Friends, of Master and Servant and lastly of Upâsakas (Buddhistic Grhastas and Bhikshus (Sannyâsins).

The Bauddha Sangam.

The Bauddha Sangam or the Buddhistic Union is a description of the Buddistic Sannyâsins and their modes of living. After surveying the times of Buddha with special reference to its sannyâsi-creating tendency, the Editor proceeds to describe in detail the set of rules that should regulate a Sannyásin's conduct. The kind of food he should take, the nature of cloth he should wear, the habitation he should choose, and the daily observances he should follow are all clearly explained and with the accuracy of a Buddhistic treatise.

An examination into the Buddhistic customs of old reveals to us that women also were permitted to become sannyâsins and that in that stage of life they were known as Bhikshunis. Buddha prescribed eight rules to regulate the conduct of the Bhikshunis. These rules, however, point out that the new stage of life allowed to the female population did not in any way increase their liberty. The same restrictions that bound them in the household life continued to the end although in an altered form.

The chief hold of Buddhism, after Buddha's time, was the Buddhistic Union, and even now it is the Bhikshus, that propagate the principles of Buddhism in countries where it is the prevailing creed. The importance of the sangam can still better be understood from the fact that the whole contry will have to give up Buddhism if the Bhikshus in it choose to adopt any other religion.

Manimekhalai story in brief is a prose version of the stanzas, made purposely to instruct the non-pandit class and is hence written in a style at once simple and clear.

Explanation of names is a short dictionary which gives accounts of persons and things that occur in the text.

The Poem.

Now to the text. The subject matter of the poem may be briefly expressed thus. The heroine of the poem, Manimekhalai, is the daughter of Mâtavi, a dancing woman, and Kovala, born of a rich merchant at Kavirippûmpattinam in the chola country. Mâtavi hearing of the sad death of Kovala at Madurâ bids good bye to her profession as a prostitute and surrenders herself at the feet of Aravana Adihal (a master of the form of Virtue), a Buddhistic Sage to be initiated into the ways of sageship by knowing the four Satyas and the five Sîlas. (The four Satyas have been already explained. The five Sîlas are non-killing, abstinence from intoxicating drinks, non-lying, non-lusting and non-stealing.) And henceforth she lives in a Buddhistic monastery; Manimekhalai also with her mother all along, learning even in an early age to walk in the path prescribed by Buddha. One day, in obedience to her mother's behest, she goes to a flower garden to fetch flowers accompanied by Sutamati. There, fearing Udayakumaran who comes in search of her being captivated by her beauty, she takes shelter in a crystal chamber attached to the garden and comes out when all cause for fear is past. Then she is taken by her family deity, Manimekhalai, to an island known as Manipallava and there at the very sight of the Buddha Pîtikâ, she knows the occurrences in her past birth. The Deity initiates her in three incantations and also informs her that it was Râkula, her husband in her previous birth, that had thus appeared before her in this birth. Later on she goes to the tank, Komukhi, with the assistance of Dvîpatilakâ, the guardian deity of the forementioned pîtikâ and takes possession of Amrtasurapi (in the shape of a mendicant's bowl). She then proceeds to Kâvirippûmpattinam and pays her respects to Aravana Adihal. After narrating to her briefly the history of A'putra and the means whereby Chintâ Devi gave to him the Amrtasurapi, he speaks very eloquently on the importance of feeding the hungry. Manimekhalai immediately undertakes to fulfil the mission imposed on her by the saint and gets her first alms from A'dirâ, a very chaste wife. She cures Kâyachandikâ, a Vidyâdhara woman of her unmitigable hunger, by giving her a handful of food taken from the Amrtasurapi. She is glad to notice that the food in the vessel is ever on the increase and proceeding straightway to the public hall known as Ulakavaravi supplies food to the hungry who are found there collected in thousands. While she is leading this life of charity, Udayakumaran comes in search of her, and to escape him she assumes the form of Kâyachandikâ and goes to the local prison-house. There she supplies food to the hungry and transforms it into a charity-house. Later on she mourns to find that Udayakumaran has been murdered

by Kâyachandikâ's husband and is consoled by the deity presiding at the temple where this bloody act was committed. Mâvankilli, the father of Udayakumaran, imprisons her and she is set free through the influence of the queen. She goes to Nâgapura and thence proceeds with the king of that place to Manipallava. By showing the Buddha pîtikâ, she makes him know his past birth. Dvîpatilakâ informs her that Kâvarippûmpattinam is swept away by the sea. She starts on a pilgrimage to the temple of Kannaki, the deity of the chaste, which was situated near the town of Vanji in the Sera kingdom (Coimbatore district). Worshipping Kannaki reveals to her, her future. She then obtains access to the congregations of the religionists who are assembled there and acquaints herself with the various religious tenets by questioning them on the vital principles. She meets by accidence Mâsâttuvân who is doing penance there and hears from him patiently what all he has to say. As directed by him, she goes to Kânchîpuram and supplies food to the hungry who are almost dying. Aravana Adihal by chance comes in her way and preaches to her on the virtues the possession of which leads to Nirvâna. Manimekhalai settles herself at Kânchî to perform penance with a view to attain Nirvâna. Thus ends the story. This is however, related in the poem with all the grace of descriptive history and all the charm of imaginative poetry. To many an incident related in the poem we cannot lend our belief without sacrificing a good deal of our historic sense. The introduction of the Supernatural is decidedly a romantic affair. In this respect perhaps it should sink much in our estimation allowing prominence to the *Silappadhikâram* of which it is a continuation. But the characteristic purity of the Buddhistic imagination and of the Buddhistic lore together with the refined taste of ancient authors have saved our author from revelling in riotous imagination as the authors of later days have done. The stanza adopted by the author is the running *Ahaval* that may be compared to the English Blank verse. The language of the poem, it may not be out of place to remark, is a little simpler than that of the *Silappadhikâram* or any other work of the sangam period, and consequently has not called for much annotation from the commentator.

Alphabetical table of contents for what is found in the commentary is a very useful appendix. It contains among other things short notices of Tamil books, some of which are not yet printed. Mr. Swaminatha Aiyar has clearly shown in this part of his work that he has not failed to imbibe the historic spirit of modern times, and indeed it was a pleasure to us to note that he has applied the usual methods to fix the dates of some works and has also tried to utilise the researches published by the Government Epigraphists.

On the whole, the edition has been prepared very satisfactorily and we commend it to all students of Tamil Literature with the hope that they will strive their utmost to encourage the author in his useful work of editing Tamil classics by providing themselves each with a copy of the edition. We hear from various sources that Mr. Swaminatha Aiyar has on hand many prepared editions which will soon be published, and among others a history of Tamil Literature. When they are published, however, it will be a grand acquisition, in the literary field, to the Tamil nation which can never be sufficiently grateful to the publisher, Mr. Swaminatha Aiyar.

S. A. P.

NACCHINARKKINIYAR: A STUDY.

(*Continued from page* 71).

The *Kalittohai* is a classical work which serves as an Ilakkiyam to the *Tolkâppiyam* Ahapporul. But it is not a mere Ilakkiyam. It is written in the purest Tamil and in the most pleasant manner. The condensed similes, for explaining which credit is due to Nacchinarkkiniyar, a credit which is specially alluded to in a eulogium to his commentaries, are a peculiar feature of the work. Mr. Damodaram Pillai might well say in his preface to the *Kalittohai* that the eulogium* which represents the good scholars of Tamil literature as feeding on the 'spittle' of Nacchinarkkiniyar, probably applies only to his commentary on the *Kalittohai*. The *Kalittohai* is more to be enjoyed than studied; and the subject matter of the book is perfectly suited to afford pleasant reading.

The *Chintâmani* is one of the five great Tamil epics, and also the chief among them. For a long time this was the only well-known classical work among the learned pandits of the Tamil country. Considering the chasteness of its diction and the sublimity of its

* The last line of the eulogium.

நச்சினார்க்கினிய னெச்சில் நறுந்தமிழ் கொள்வர் நல்லோர்.

poetry, we can without much fear of opposition assert that the *Chintâmani* deserves, as Dr. Pope suggests, to be placed side by side with the great epics of the world. A passionate admirer of this epic ought not to be made a subject for derision if he believes in the traditional account of the *Kamba Râmâyana*, the story that Kamban drew from the deeps of the *Chintâmani* a cupful of imaginative lore and utilised it for writing his renowned *Râmâyana*. But the *Chintâmani* is written in a highly condensed style and therefore defies all attempts at unlocking its treasures without the help of Nacchinârkkiniyar. And though he, a giant among the makers of Tamil literature, is unusually brief here, he is always to the point.

Nacchinaârkkiniyar's commentary on the twenty stanzas of the *Kuruntohai* is not accessible to us at present; and the illusion about the magnitude of his work, that he wrote commentaries on the *Tirukkural* and the *Tirukkovaiyâr*, has already been dispelled. The Venba* found in the Tiruvâvaduturai copy of the *Tirukkural*, besides stating definitely the number of commentaries written by Nacchinârkkiniyar, adds that his commentaries are *vrittis*. In Tamil, commentaries have been divided from time immemorial into two kinds, *kândihai* and *vritti*. Of these the *kândihai* is compendious, and the *vritti* elaborate. The function of the *kândihai* is limited to mere explanation of the work commented upon; while the *vritti*, besides serving the purpose of the *kândihai*, also criticises the extant commentaries or the probable interpretations, and supplements the criticism with additional information on allied subjects. From their very nature we can see that the *vritti* is infinitely superior to the *kândihai*. Now Nacchinârkkiniyar, it should be noted, qualified for the title of a *vrittikâra*, an elaborate commentator.

But the marvellous powers which he has exhibited in his works are of so superior an order that we wish to pass to them from the question of the nature of his commentaries. The extraordinary memory of the man shown in the aptness and abundance of his illustrations and in the ready application of necessary materials is equalled only by Macaulay's. In the whole range of his commentaries no statement is misplaced, and no fact is an excrescence. His unswerving uniformity of style and method is the next thing that strikes us. It is very common for great men to produce at the same time works of high merit and works inferior in rank to them. Our commentator always explains fully whatever he understands to explain; and his commentaries occupy about six large volumes. That is an excellence which is very uncommon. The clearness of expression which he maintains throughout, in spite of the vastness of his work, has perhaps never yet been equalled. He is never a pedant. Nothing seems to be a difficulty to his masterly intellect, which takes up anything and everything in its sweep and utilises it for its own purposes. We are not familiar with examples of commentators who struggle to get over difficulties by explaining them in a way that lays open all the more plainly their vain efforts to shirk crucial points. But it is a noteworthy fact that we hardly meet with anything of this kind in Nacchinârkkiniyar. Before his vast and minute knowledge of literature no difficulty is left unexplained.

His mind is clear, and so too is his expression, which is only a reflex of the mind. As a natural consequence, his style is always easy and flowing. It is neither ornate, like that of the modern *Purânas*, nor ultra-grammatical, like that of some modern commentaries. Granting that he had it in his view to write in a grandiloquent style, the nature of his work did not often permit him to do so. But on a superficial reading of any one of his commentaries, we may hit upon some passage which scarcely finds a parallel in the grandiloquent writings of more modern times. It cannot but strike any discriminating reader, however, that while modern writings show the close workmanship and laboured style of the author, Nacchinârkkiniyar's passages are marked by their easy flow and natural elegance. The rare sweetness of his expression induced his contemporaries as well as posterity to call him by the name of Amrita Vâyar,* a term of endearment which at once denotes the sweetness and the permanent qualities of his utterances. Nacchinârkkiniyar may rightly be said to have proved faithful to his name, which means, 'To lovers sweet'. He had a tolerably good acquaintance with Sanskrit,

* பாரத்தொல் காப்பியமும் பத்துப்பாட் டுங்கலியு
மாரக் குறுந்தொகையு ளைஞ்ஞான்குஞ் — சாரத்
திருத்தகு மாமுனிசெய் சிந்தா மணியும்
விருத்திநச்சி னார்க்கினிய ரே.

* *Pattuppâttu*, Introduction, page 8, last stanza.

an acquaintance which, although insufficient to enable him to compete with any Sanskritist was enough for all practical purposes. To judge from the love he had for the language, he probably did not think it becoming to mix Sanskrit grammar with Tamil and, like the later writers, quote authority from Sanskrit for every minor particular. That he had sufficient knowledge of Sanskrit is manifest from his notes, which are sometimes derivations of complicated Tamil words from Sanskrit or references of difficult constructions to Sanskrit grammarians.

Nacchinârkkiniyar never voluntarily distorts things. Such fanciful statements as that which ascribes a reign of twenty thousand years to Pândiyan Mâkirti are the outcome of sincere belief. Apart from an erroneous chronology, to which he is not alone a victim, his testimonies are often most valuable. Besides the one which, as we have already shown, Mr. Sundaram Pillai turned to good account, there is another that may be noted. In his article on 'The Ten Tamil Idyls' Mr. Sundaram Pillai said, "Equally apocryphal appears to me the commentary on 'Iraiyânarahapporul', also ascribed to Nakkirar. It is doubtful whether there existed any prose literature at all in the days of Nakkirar."* And then he proceeds to point out some obvious inconsistencies which are now admitted by many to be the result of later interpolations. Mr Sundaram Pillai's doubt as to the existence of prose during the Sangham age need not trouble us, for we know that prose passages occur in Perundêvanâr's *Bhâratam*, which belongs to that age. What we wish to point out is the fact that Nacchinârkkiniyar bears testimony of Nakkirar's having written the commentary which goes by his name. Nacchinârkkiniyar speaks of this commentary twice,† and on both occasions with due respect to Nakkîrar. If Nacchinârkkiniyar's testimony is insufficient, there is Adiyârkkunallar's ‡ to supplement it. Apart from these testimonies, we cannot quite understand how such a scholar as Mr. Sundaram Pillai was led to conclude that the commentary was probably not Nakkirar's, for the style and treatment of the book distinctly prove it to have been a product of the Sangham age.

Impartiality is another trait of the character of Nacchinârkkiniyar as an author. What more is needed to illustrate this than his inclusion of the Tamil of the Brahmans among the objects that excite laughter, while he was himself a Brahman? His idea of the learned is very dignified, and he does not respect *literati* for the antiquity which they claim, as Mr. Sundaram Pillai seems to have held. They are valued for the excellence of their work and character; for his immediate predecessor Perâsiriyar, as well as Mânikkavâchakar, who lived some centuries earlier than either, are quoted with approval by him.

Seriousness is another important feature of writings. Nacchinârkkiniyar is very seldom emotional, but when he is, the reader cannot but come under his spell. Words then proceed from his mouth as if from the mouth of a prophet or an oracle, and he would be a very dense person who could remain uninfluenced by the spirit which they diffuse.

The critical spirit is not foreign to a developed Hindu mind, and Nacchinârkkiniyar showed that he had it in a marked degree. The system that Pêrâsiriyar adopted of quoting the very words of the older commentators when he had to explain the things explained, Nacchinârkkiniyar never stooped to adopt. When he proceeds to explain anything, he does not quote *verbation* the words of the older authorities. An examination of a commentary of his and a comparison between it and the old ones soon convince us that he had long been familiar with the older commentaries, and that what he wrote he wrote as if it were the product of his own mind. The language is always altered, and generally there is something added or if it has seemed necessary, a different explanation is given. In rare cases the reader is referred to some other authority.

The remark of Sivajñâna Yogi,* that Nacchinârkkiniyar persistently maintains his own doctrines even when they are opposed to the truth, is not wholly groundless. Sivajñâna Yogi, when he made this remark, had in his mind probably the commentary on the Solladhikâram of the *Tolkâppiyam*; for he is vehement against Nacchinârkkiniyar only to lean on Sênâvaraiyar, who was in his opinion a great Sanskrit scholar. But this remark cannot be applied to the commentary on the Solladhikâram as a whole. Nacchinârkkiniyar has sometimes shown that his commentary is decidedly an improvement on Sênâvaraiyar's. In his commentary on a certain sutram † Sênâvaraiyar, unable to get an example to illustrate

* *Madras Christian College Magazine*, August 1891, page 128.

† *Tolkâppiyam*, Porul, pages 808, 814.

‡ *Silappadhikkâram*, page 198.

* *Tolkappiyam*, Sutra Vritti, Page 46.

† Sutram 342.

a rule, argues that no such rule should be prescribed, for in the writings of the learned no example can be found. Nacchinârkkiniyar, however, was successful in getting an example from the *Chintâmani,* and thus outdid Sênâvaraiyar in his own field.

Dr. Bower, in the introduction to his edition of the *Chintâmani,* criticises Nacchinârkkiniyar's commentary thus; "His comments are very much on the plan of European annotations. He paraphrases the text, and points out grammatical peculiarities; he quotes Tolkâppiya sutrams throughout, explains obsolete terms, and gives the various readings which existed in his day; but his style is condensed and his language pedantic. His productions, however, show great powers of analysis." If Dr. Bower was inclined to call Nacchinârkkiniyar's style condensed, I wonder what expression he would have used with regard to Pêrâsiriyar's method of writing. The attribution of pedantry to Nacchinârkkiniyar also indicates a fatal misunderstanding of the commentator and his works. Again, we wonder how Dr. Bower would have characterised Sênâvaraiyar's commentary or Nakkirar's. We quite agree with his other remarks, and would only supplement them by saying that no commentator of a later generation bears comparison with Nacchinârkkiniyar in regard to his works. What Washington Irving said of Shakespeare's commentators may without much impropriety be said of many of the commentaries of recent times. He said: "His (Shakespeare's) whole frame is overrun by a profusion of commentators who, like clambering vines and creepers, almost bury the noble plant that upholds them."* If the Tamilians would see again a commentator like Nacchinârkkiniyar, they must see him in the man who lives, moves, and has his being in his commentaries. Until that man appears in their midst, does it not behove one and all of them to give their days and nights to a careful study of Nacchinârkkiniyar, whose works are an imperishable monument of his genius and acute understanding as a critic and annotator of the classical works of the Augustan age of Tamil literature?

* *Sketch Book.*

S. ANAVARATAVINAYAKAM PILLAI.

THE VIDYA AND AVIDYA OF THE ISAVASYA.

The passages of the Rig-Veda, "The one Being the sages describe in several ways" (I. 164. 46, and X. 114. 5.) have a far more comprehensive application than the contexts in which they respectively occur. What is said there of the Deity is equally true of the mode of attaining it. Just as, by whatever diversity of names the One Entity is spoken of or known, the same Supreme Intelligence is everywhere meant, in the same way, however various the methods may be by which an advance in evolution and the achievement of spiritual ends are said to be possible, all of them tend to the same goal, and a primary unity is discovered to run through them all. No simile can be apter than that of the same rain-water that at first took its rise from the ocean, returning to the same source by different innumerable rivers and streams (Mahimna) The first endeavour of every religious student must be not to create differences where the texts are in accord, but to unify the meaning though the texts are seemingly contradictory. That was the noble purpose which Sri Sankaracharya had in view and which he successfully carried out, and that is the direction in which every advanced science is developing in this enlightened age.

Amidst apparent conflicts and overlappings, the spirit of the Scripture is in most cases clearly discernible. Fresh water springs are known to rise to the surface of the sea from the very bottom through all the bitter brine. The short and concise Upanishad, the Isavasya, speaks of a vidya and an avidya, by which I understand jnana and karma. The passages are not at first sight concordant or supplementary. The first sloka enjoins the protection of one's self by the complete abandonment of the world we live in. The next sloka proclaims in all seriousness that a man should live the hundred years of his life by performing all the duties prescribed by the Vedas, without fear of being affected by their results. The 9th, 10th, and 11th slokas speak directly of vidya and avidya. The 9th says that avidya lands one in darkness, and vidya, on the other hand, in a still gloomier darkness. The next one says that by vidya and avidya different things are understood and that the results are different. The 11th sloka recites that he who follows both vidya and avidya together, crosses

beyond death by his avidya and reaches eternal immortality by his vidya. What does the Upanishad mean? The first two slokas indicate the broad aim of what follows. Vidya must mean knowledge and avidya action. The two *kândas* into which the Vedas divide themselves are held to supplement and not contradict each other. May not the same be said of two sets of ideas in the same Upanishad, an Upanishad of such limited extent as the Isavasya?

The opinion is prevalent that this Upanishad owed its origin to the ascendancy of Buddhism and its principles. This may or may not be the fact, and it does not concern us in any way. Its object, however, is the same as that of the Buddha, namely, to arraign in strong language the pernicious hypocrisy of some, who, appearing to be possessed of the sacred lore, pretend to have found out (only in words) the narrow pathway that directly leads us to salvation, and give up all moral, social and religious bonds to lend additional color to their pretensions and their frauds. Such persons may not be consciously guilty of the crime attributed to them, but once they are in their fools' paradise, the evil consequences of an unconscious step follow each other in quick succession. The Kathopanishad authoritatively states that "fools, presuming themselves to be all knowing, though steeped in ignorance, rush headlong to destruction, as blind men led by the blind." (I. 2. 5.)

The brahmavidya or the "path of the heart" is said to be" as sharp, as the edge of the razor" (Katha, I. 3. 14.) The same comparison is to be found also in the Bible of the Christians. What does this simile mean? It means that he who travels along that difficult path must do so without swerving a hair's-breadth either to the right or to the left. It is only a line without breadth, and the gentlest motion, be it never so imperceptible, takes away the marching soul altogether off the line. As the "Voice of the Silence" puts it, "Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew." Have we not come across instances of men who have abruptly renounced one or more fleeting pleasures of this world, only to return to it with a relish intensified all the more by an unprepared-for separation? The human mind, thrown suddenly and with vehemence on a hard and unaccustomed ground rebounds from it with astonishing elasticity like a tennis ball. Without systematic preparation, gradual submission to hardship and a tenacious assiduity, it is impossible, nay, it is rash and risky, to plunge into the extremely difficult pathway of jnana. It pains me to remember the sad death of an esteemed friend of mine, who took to the life of a recluse on the shores of the Narmada in the prime of his youth, and left this world within the short space of a year which was mainly due to the abrupt change in his diet and other conveniences of daily existence which his untrained constitution could not bear and to which it had to succumb in the long run.

What is the advice to be given in such cases? A comparison of the two paths and a clear definition of the evils of a hasty procedure, would be of little avail. The wandering eye sees the dazzling splendour of the distant horizon, and will take the hazard of being blinded by that effulgence rather than turn aside to a light which is pronounced to be decidedly inferior to the former in the intensity of its brilliance. A flat abuse of the method of knowledge would be against the aim and the spirit of the whole of religious literature. The only way out of the dilemma is to place two different texts in juxtaposition without pointing out in detail their connection or their significance. From this we have to draw an inference, which, while it is not in direct opposition to either of the expressed views, is yet reconcileable with both and brings to prominence that unity that is always intended to be discerned by a coherent interpretation of the different texts.

It is pointed out that by leaving off karma, and taking to jnana, an incapable novice loses the fruits of both and subjects himself to a double suffering. The results that are enjoined for actions will never

come to him, for he does no action. Nor will he reach final beatitude, for his jnana never pierced his skin and touched his heart. By all means follow the higher pathway, says the Upanishad, provided you have gone through the necessary training and have sufficient confidence in your powers and capabilities, or provided a proper guru is to be found who can be relied upon as a safe and competent guide. But, in the absence of such circumstances, karma is the only desirable and harmless way. If you do good karmas by methods warranted by the Sastras, only good will come out of it. In no way should you do bad actions. It may be said that such a high degree of perfection cannot be approached by the performance of karmas alone, as by the direct knowledge of the attributeless Brahman. True; but every ascent commences from the first rung of the ladder, though the last one alone is the direct and proximate cause of our reaching the top. Moreover, much good can be got from the performance of actions without any desire for their fruits. This is the karma-yoga which is so flatteringly spoken of in the Bhagavad-gita. (V. 2). "Action for its own sake" is the watchword. What a commendable self-sacrifice! Who will doubt the cheerful promise of Sri Krishna that this too leads one to the same Unity to which all other processes tend (Gita, V. 12)? Did not Janaka and others reach the height of perfection by this method and by this method alone (Gita, III. 20).? When there are so many brilliant possibilities before us, there is no reason to discard such a golden mean and adopt a different method, as difficult as it is dangerous, without the necessary precautions and safeguards.

We can go even a step further. Even those who are on the way to perfection and those who have even reached perfection need not look down with disdain on the ignorant world that makes so much of rituals and ceremonials. Sri Krishna Himself did not think it a disgrace to proclaim to Arjuna that, though He was perfect and had nothing to gain by performance of actions, yet He remained doing actions without any definite aim, merely to set an example to the whole world and to keep a-going the evolution of the universe. "As the Lord, so the people," and if the Lord indulges in inertia, the people too will grow inert, and the destruction of the worlds would be near at hand (Gita, III. 21-26).

Thus, while not condemning the karma-path and praising the gnana-path, nor, on the other hand, adding to the merits of the former at the expense of the latter, the Isavasya takes the only reasonable and possible course, namely, by prescribing Karmayoga for all those whose competency is not so far developed as to guarantee an unobstructed passage through the doorway of renunciation. It points out the perils of a rash and abrupt metamorphosis of the mind which inflicts a multiple loss on the foolhardy victim.

This is the spirit of the Isavasya, which every student might discern by a careful contemplation of its passages.

S. VENKATARAMANAN.

[*N.B*—I am asked to append a translation of the stanzas referred to in the above article. I give my own free rendering of Stanzas 1 and 2, and borrow the authoritative version found in the "Sacred Books of the East" for stanzas 9, 10, and 11.

1. All this that moves on earth is full of the Lord. Protect thyself by renouncing them all. Do not covet anybody's wealth.

2. One must live a hundred years, always doing (good) works. It is so, not otherwise. You will not be affected by the results of such works.

9. "All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter as it were, into greater darkness."

10. "One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this."

11. "He who knows at the same time both knowledge, and not knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge." S. V.]

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	9	Rudra Pasupatiar
	12	NADANAR
	15	Sakti Nayanar
	23	ST. MEIKANDA DEVA
	25	Pûsalar
	27	Aiyadigal Kádavarkon
November.	6	Nedumarar
	11	Idamkariar
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